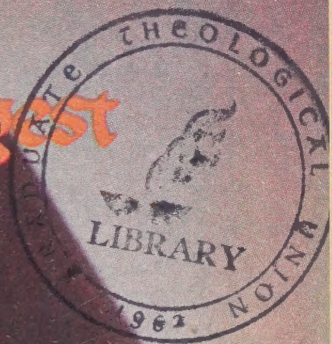
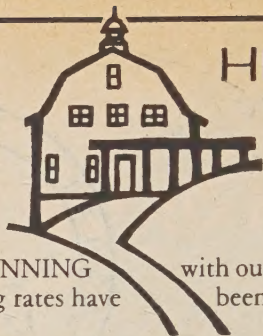


EASTERTIDE A.D. 1982

# the anglican digest



ORLEANS' RIVERGATE  
OF GENERAL CONVENTION



# HILLSPEAKING

*Blue Days  
in the Red Barn*

**BEGINNING**  
mailing rates have  
cent!

with our first issue of 1982, this magazine's  
been increased by an incredible 157 per

In other words, a sudden change in postal policy has inflated our mailing costs from \$2,290 to \$5,886, causing an additional \$3,596 unexpected expenditure to be added to our budget. We've had to dig down deep—in fact, we think there is a hole in our cassock pocket!

Yes, a hole in the pocket, in the budget, and in the heart, for we really don't have nor know where we are supposed to get an additional \$21,600 to cover our six issues a year.

We turn first, as always, to prayer on our knees in the chapel day and night. God, who is all-knowing in the first place, has heard far more about postal rates in the last month than He has of the intercessions to which we are pledged or of our sins, which are many.

Secondly, we turn to our readers. Your prayers and your extra contributions can get us over this hump and, beyond it, can help significantly in keeping us out of the red altogether. On the whole, you have been wonderfully responsive to our appeal for five dollars a year and some of you have generously added to that amount. We appreciate the support but we want, even more, to reach several thousand readers who have evidently been unaware that today's economies prevent us from surviving on a dollar a year on one's birthday. (A few have told us it's too much and, while we admire their candor, we can't help wondering what, realistically, they tell their local newspaper publisher, grocer, or utilities company.) Any-

*(Continued on page 46)*

FR JAMES B SIMPSON, EXECUTIVE DIRECTOR

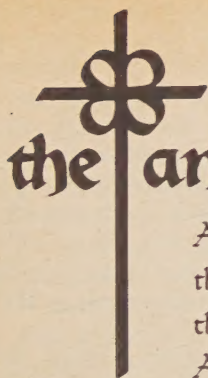
FR H L FOLAND, FOUNDER (1958-80)

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# the anglican digest

A miscellany reflecting  
the words and work of  
the faithful throughout the  
Anglican Communion.

## RESPONSIBILITY IN DIVERSITY

**T**HE HIGHEST legislative body of the Episcopal Church, the General Convention, convenes its 67th triennial session 15 September, 1982, in New Orleans, exactly 197 years after its first in Philadelphia in 1785.

Unique in Anglicanism, General Convention was the first legislative authority to separate the sceptre and the mitre. The canonical privacy over constituent dioceses and dioceses over their constituent parishes parallels the [federal] structure....It made the Episcopal Church in the "colonies" quite different from the Church of England. We are unitary rather than confederate or federal; and decentralized rather than centralized.

A bicameral legislative system—the House of Clerical and Lay Deputies and the House of Bishops—with checks and balances throughout, uses ballots and budgets by clergy and laity to elect and maintain financially the episcopate and the structures of the Church.

Today, between 10,000 and 25,000 persons attend General Convention. The Triennial Meeting of the Women of the Church meets with General Convention for education and inspiration. Some 500 delegates return to their dioceses to share their insights. Exhibitors display educational and secular wares; lobbyists promote specific points; official and related organizations distribute materials.

The 1982 convention, like others

before it, will deal with issues: Hymnal revisions, urban works, disarmament and peace, biogenetics, the family, theological education and its funding, the size and cost of General Convention, the elderly and handicapped, poor, hungry, ecology and, not the least, our ecumenical involvement, and coordinated efforts by which all this may be accomplished.



Recent conventions have had distinctive symbolism—such as Houston 70s longhorns and lone star—but with '82 the Church reverts to its standard shield.

If it is to continue to be more than the "Great Triennial Gathering of the Episcopal Clan," or the opportunity for the few to speak to the many on all issues, or the passing of Resolutions without taking "back home" responsibility for implementation, the work must be carried out "ad interim" by the people of the congregations

of the several dioceses of the Church with the coordinating resources of the Executive Council and New York's Episcopal Church Center. The issues are many, but so are the laborers. Their healthy divergence of views can only add to the Church's potential creativity when all work together openly adding to each other and lifting each other to the glory of God and the advancement of His kingdom.

The scene is quite different today than it was in 1785 in Philadelphia. The issues and opportunities, however, are no less important and carry as weighty an imperative. The integrity of the two Houses of the General Convention remains and with real appropriateness. The wisdom of the early colonial churchmen is indeed quite evident.

As the first members of the first General Convention were responsible in great diversity, so must our Bishops and Deputies bear the same responsibility. Each has been chosen from the several dioceses under the guidance of the Holy Spirit. And we pray that His Spirit will be in our midst and His guiding grace be allowed to permeate the hearts and minds of those called to a vocation of special office and ministry within the General Convention. —Canon James R Gundrum, DD, Executive Officer, General Convention, Preface to *Episcopal Church Annual*



## SHEIK ABRAHAM AND THE SHINING FIGURE

**I**N THE western part of Tanzania, where the religion of Islam is strong, lived a Sheik, one learned in the Muslim religion, with abdominal cancer. He was assured that if he went on a pilgrimage to Mecca, drank the water of Zam-Zam Spring, and made an offering of about 500 pounds, he would be cured. He did so, but there was no improvement in his condition. A surgeon explained that his case was quite incurable: part of his intestine could be excised, making his condition more comfortable, but his life, inevitably, could not be saved. The night after admission to a hospital, he had a vision. A shining figure came to him and said, "I am Jesus, and I have come to heal you. I have come to tell you to be baptised. At your baptism you are to take the name of Abraham." Saying this, the shining figure laid His hand on the Sheik's cancerous abdomen and vanished.

The Sheik awoke, got out of his bed and went to the hospital kitchen, where he demanded tea. The cook on duty stammered, "But you are not allowed to have

any food before your operation!"

"I am not going to have an operation," the Sheik replied, "I am cured."

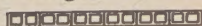
The cook summoned the surgeon, who examined the Sheik's abdomen and found no trace of swelling.

"Take him to the X-ray room," the surgeon commanded. But the resulting X-rays showed no trace of cancer!

The next day, the Sheik paid a surprising call on the Bishop. Learning that the Sheik desired to be prepared for baptism, and that he wanted to take the name of Abraham, the Bishop was astounded.

But the story does not end even there, for the Christians in the south of Tanzania, after learning of the Sheik's conversion, invited the convert to Lindi in the central coastal Muslim area. There, the Sheik bears witness to Jesus—his Saviour and ours.

Our God is not far off, but He is with us here and now, ever ready to stretch forth His hand to heal and to save. †Cecil Muschamp, retired Bishop of Kalgoorlie, Australia





### Elections & Appointments:

*Michael Humphrey Whinney*, 51, great-great-grandson of the novelist Charles Dickens and archdeacon of Southwark since 1973: IV Bishop of Aston, Suffragan to Birmingham.

*Graham Foley*, 59, Vicar of Leeds since 1971: V Bishop of Reading, Suffragan to Oxford.

*Brian John Masters*, 49, VIII Bishop of Fulham, Suffragan to London; his appointment recalls the I Bishop of Fulham, Basil Batty, whose chaplain went streaking after an Orthodox priest after the traditional exchange of embraces. "It was my specs," he exclaimed. "They were still in his beard."

*David Stewart Cross*, 53, Suffragan of Doncaster since 1976 and well-known for religious broadcasting: VI Bishop of Blackburn in succession to Robert Martineau, 66, retired.

*Richard Kraft*, 45, Chicago-born, General graduate, missionary and

Dean of St Alban's Cathedral, Pretoria, South Africa: IX Bishop of Pretoria, one of the few Americans to be elected to a South African see; a Phi Beta Kappa from Ripon College and fluent in Zulu language, he was ordained in '61 by the VI Bishop of Natal.

*Gerald Bruce Muston*, 55, consecrated in 1971 as Coadjutor of Melbourne and more recently in charge of its western region: IV Bishop of Northwest Australia (a diocese of 720,000 square-miles with its Cathedral Church of the Holy Cross located at Geraldton, West Australia).

*Donald Alexander Tytler*, 56, Archdeacon of Aston in the Diocese of Birmingham since 1977: appointed VIII Bishop of Middleton, Suffragan to Manchester, succeeding Edward Wickman, 69, who has held the post since 1959.

*Michael Alfred Baughen*, 51, chief occupant since 1975 of London's best known evangelical pulpit, All Souls, Langham Place: appointed XXXIX Bishop of Chester succeeding Hubert Victor Whitsey, 65, whose eight-year episcopate has been marked, says the *Church Times*, by "new parishes mushrooming in housing developments and in growing suburbs to accommodate increasing numbers of churchgoers."

*Omar Ortiz*, 44, a priest in his native Chile for 20 years before going to Paraguay last year to be



organizer of leadership training and Bible teaching: elected Auxiliary Bishop of Paraguay with right of succession to Douglas Milmine, 58, an Oxford graduate who became Paraguay's first Diocesan in 1974.



### Consecrations:

*John Jo Yamada*: IV Bishop of Tokyo, consecrated in a ceremony in St Margaret's Chapel, Tokyo, presided over by the Primate of Nippon Sei Ko Kai, the Bishop of Kobe; 15 co-consecrators included other members of the episcopate in the Orient as well as the VIII Bishop of North Dakota, retired.



### Honors:

*The Geoffrey Sambell Memorial Trust* has been established in honor of the VII Archbishop of Perth, Australia, to enable clergy to undertake continued education at home or overseas. In his former See, the appeal was concentrated during the period 29 Oct-19 Dec, the respective anniversaries of the Archbishop's birth and death. His successor as Bishop quite correctly signs himself †Peter Perth.

*William H Wolfrum*, 56, Suffragan of Colorado, Class of '59, Episcopal Theological Seminary of the Southwest: Doctor of Divinity conferred by his alma mater. —

## HOW FIRM A FOUNDATION

AT DUSK, on the way from the Portland airport after conducting an ECM mission, I looked up at a new office building. It was exactly 20 stories high as if each floor represented a hundred years of the Church's 20 centuries of life, teaching and experiences—her glories and her ghastly failures alike. The building was dark except for a brilliantly lighted top floor. If one did not know better, it would seem that the top floor was all there was to the building—no understructure—no 19 other floors of support, without which everything on the top would have crashed.

So it is with priesthood. If what is believed and taught has no connection with the historical understructure, it is all a mirage or illusion. Hence we know more strongly than ever the importance of what the Church Fathers believed and taught about priesthood. And it matters in each century what was done and lived by and what the Church tried to be faithful to all the way to the present day.

—The V Bishop of Northern Indiana

*Sam B Hulsey*, 50, V Bishop of Northwest Texas: Doctor of Divinity, Virginia Theological Seminary, where he had previously earned his Master of Divinity degree in 1958. He was recently keynote speaker for the Brotherhood of St Andrew's Executive Board.

*Ralph Edwin Wicks*, 64, a graduate of the Australian College of Theology and since 1973 Assistant Bishop of Brisbane: Order of the British Empire (OBE) for welfare work, the only member of the episcopate included in the Queen's New Years Honors List; five priests received decorations including Cambridge's Regius Professor of Modern History, Owen Chadwick, 65, who was knighted; and eight lay persons were cited for their service to the Church ranging from missionaries in Uganda and Korea to the woman who for 20 years has been Head Gardener at Westminster Abbey.



#### Retirements and Resignations:

*Marcus Lawrence Loane*, 72, Archbishop of Sydney since 1966 and Primate of Australia since '78 (remembered from Lambeth Conferences as a strong evangelical voice in support of Catholic causes). One of the elder prelates attending a retirement party given by the Australian Board of Missions was Sir Philip Strong, Bishop of New Guinea, '36-62, and Bishop of Brisbane, '62-70, the last four

years of which he was also Primate; as Archbishop Loane stood waiting, the still vigorous Sir Philip took a seat to personally autograph his recent book, *The New Guinea Diaries of Philip Strong*. The new Primate is Keith Rayner, PhD, 54, Archbishop of Adelaide since 1975.

*William Fred Gates Jr*, 70, Suffragan of Tennessee since 1966, announced at the Diocesan Convention in January that he plans to retire at the year's end, an action that will coincide with the creation of the new Diocese of Western Tennessee and precede by two years the advent of the Dioceses of Middle Tennessee and East Tennessee. Virginia-born and educated, Bishop Gates has spent his entire ministry in Tennessee (he served parishes in Memphis, Old Hickory, and Columbia) and has made his home in the See City while the Diocesan lives in Knoxville at the eastern end of the Diocese.

*Thomas Alexander Fraser*, 67, X Bishop of North Carolina, to be succeeded in January by Robert Whitridge Estill, 54, Coadjutor.



#### Deaths:

*Bezaleri Ndahura*, 51, Archbishop of the newly formed Province of Burundi, Rwanda and Zaire. A fatal heart attack in Zaire on Christmas Day followed by eight months his attendance at the Pri-





## TEAMING FOR A TOWER

THE NEW BELL TOWER at St Mary's Retreat House, run by the Sisterhood of the Holy Nativity at Santa Barbara (Diocese of Los Angeles), is a gift of several hands and hearts—initiated by an Associate as a memorial to a member of the Community, it acquired an artfully shingled roof as an offering from the man who came to position the bell, and when the Sisters went to buy a nylon rope the shopkeeper refused to charge for it. Lastly, the gardener brought tiles that exactly matched the sidewalk to the sacristy.

ates meeting during which he reached and confirmed at St Paul's, K St, in the City and Diocese of Washington.

John Vernon Kestell Cornish, who had just turned 50, and whom TAD reported in its Advent issue as Bishop-elect of Tasmania, of an utterly unexpected cerebral hemorrhage on the eve of his enroachment. A chaplain to youth groups and schools in the Diocese of Brisbane before becoming a parish priest, he was made an archdeacon in 1973, Dean of Perth in 1976, and Assistant Bishop of Perth in 1979.

✠ Unclassifiable:

John Richard Gordon Eastaugh, 61, is planning a 200-mile walk next May as part of a pilgrimage throughout the 1,660-square mile Diocese of Hereford to commemorate the 700th anniversary of the death of Thomas Cantilupe, XXXXIV Bishop of Hereford whose shrine is in Hereford's Cathedral Church of the Blessed Virgin Mary and St Ethelbert. The See dates from the year 676; of a half dozen Thomases in all, none of them doubters, the last came along in 1837.





# A TAD OR SO AGO

**T**AD, Spring '66, quoting a layman's letter to *The Living Church*: The House of Bishops cannot change the faith of the Church. By themselves the Bishops cannot even change the formulation of the Faith; to do so requires concurrent action by the House of Deputies, clergy and lay deputies acting by orders; and any such change to be effective must be so approved at two successive triennial meetings.

**T**AD, Autumn '67, quoting a review by the III Bishop of Lexington (Ky) of *Ministry For Tomorrow*, the Pusey Report on seminaries (it was chaired by Harvard's president) to be presented at Seattle: Not written by Anglicans, Presbyterians perhaps....confused and fuzzy about the Faith, asking for \$200,000 for starters for a Board of Theological Education to begin a huge bureaucracy for the declared purpose of changing the Episcopal Church into something other than what it is now.

**T**AD, Winter '67, in *Quarterly Watch*, its traditional sign-c piece: It seems that almost all the various reports made in Seattle asked for a committee to advise somebody, generally a Bishop. If a man is qualified to be consecrated he should be brainy and wise (and humble!) enough to seek his counsel....You cannot legislate wisdom: either the man has it or doesn't. The solution to most of the Church's problems is not to be found in committees, reports, solutions, programs, and other gimmicks, but in selecting able, holier, and more faithful priests to be elevated to the apostolic office.

**T**AD, Spring '70, quoting a deputy: In view of the shortfall in diocesan contributions and the possibility that they will be even less, it seems to me that the Church can ill afford blindly to ignore the increasing percentages of receipts necessary to maintain the existing missionary work....It may be possible at Houston to implement the passage of a resolution



hat will result in the appointment of a top-flight committee with competent business management consultants to make a thorough study of the entire situation. It would, I believe, be the greatest service that could be done our Church at this time.

TAD, Summer '70, quoting a parish newsletter: Deputies are selected as the best we can send so that they may use their intelligence and piety to serve the whole Church, and in it, only the interest of Jesus Christ our Lord, for therein is the deputies' responsibility; it is not to us.

TAD, Spring '73, *Letter From the Editor*: Lately we have been suggesting that people make their complaints known to their deputies so that when the Louisville Convention assembles they will be well acquainted with their feelings. The Bishop's Office can supply names and address....Pray, brethren, pray. Write, brethren, write.

TAD, Winter '76, quoting *Time*: At Minneapolis, the Protestant side took firm control of the Church, and both internal and external relationships will never be the same.

## ON THE GENTLER SIDE

TAD, Winter '61: At Detroit, three men were selected to be bishops in overseas missionary areas and one of them, Charles Packard Gilson, given charge of the newly created Taiwan district as Suffragan of Honolulu, was consecrated on the spot in the first such ceremony at General Convention in 30 years. (The Missionary District of Honolulu was reconstituted as the Diocese of Hawaii in 1969; meanwhile, Gilson served out an episcopate of five years (he died in 1980), succeeded in 1965 by James Wong who was followed in 1971 by James Pong.)

TAD, Spring '66: At St Louis in 1910 the III Bishop of Western Massachusetts offered a resolution calling for a study of the pension system. Three years later, meeting in New York, General Convention approved a pension plan for the whole Church and the Bishop was appointed to organize and direct a campaign for 5-million; within 17 months he had 9-million in hand.

TAD, Autumn '67: In the autobiographical *To Be Young Was Very Heaven*, publication of which by Houghton-Mifflin coincided

~~~~~  
*God answers hard and sudden on some prayers, / And thrusts the thing we  
have prayed for in our face, / A gauntlet with a gift in it. —Elizabeth  
Barrett Browning (1806-1861)*

with the Seattle Convention, Marian Lawrence Peabody writes that 66 years earlier she went west as one of the guests aboard J P Morgan's special train for the 1901 General Convention at San Francisco. (She was a member of a family in which election to the episcopate was said by the Director of Boston's Athenaeum to be an occupational hazard.)

TAD, Spring '80: After New Orleans, General Convention will meet in Anaheim, Calif, in '85, Detroit in '88 and possibly Mexico City in the 1990's.

TAD, Summer '81: The first year after World War II, Geoffrey Fisher, 99th Archbishop of Canterbury, came to Philadelphia where the first General Convention had met in 1785 and to which it had returned 18 times (including five successive sessions in the 1820's) more than to any other city, with the task of "restarting the idea of the Anglican Communion." Well received, he again turned up at the General Convention in Boston in 1952 when his sermon from Paul Revere's Old North Church was one of the first carried on national television.

## TRY IT, YOU'LL LIKE IT!

THIS

is the way  
the church looks  
to the preacher when  
he goes into the  
pulpit when there is  
sparse  
attendance. Believe  
me, there is little  
inspiration  
in preaching to  
vacant pews  
even when the back row is full!

On the other hand this is the way  
looks at a service whenever everybody  
doing his bounden duty by worship-  
ping God every Sunday in His  
Church. Of course it makes the ushers  
work harder, trying to find a space to  
put latecomers, but do you have any  
idea how it gives a great lift to the  
preacher? How his sermons gain new  
life and vigor? How people find new  
inspiration and meaning, even  
though he is saying the very same  
things she would have said to the two or  
three gathered together to worship.  
Well, think about that. Bring some  
friends and give it a try. You'd be sur-  
prised to find what a difference it  
makes but only you can make it that  
penthat way.

—*Evangel*, St Andrew's, Saratoga  
Ca, Diocese of El Camino Real





# LOUISIANA TO LIBERIA

**A**T GENERAL Convention in New Orleans in 1925, the House of Bishops did a remarkable thing: for the first time in all its years of selecting Bishops for missionary jurisdictions, it chose a member of a Religious Order to be VI Bishop of Liberia — Robert Erskine Campbell, OHC.

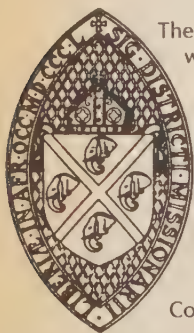
The nomination to the only African See in which the American Church held jurisdiction (it was founded in 1851) was made by the Bishop Coadjutor of Tennessee, John Maxon, who had been consecrated in 1922 and was to be Tennessee's Diocesan, 1935-47. The two had met in 1909 when Fr Campbell, a newly-ordained deacon, had spent a year as a missionary priest attached to St Andrew's, the school started near Sewanee by the Order of the Holy Cross simultaneously with its founding of the Kent School in Connecticut and occupying its new motherhouse at West Park, New York.

Although no one pointed it out at the time, Bishop Campbell was

the same age as the Order. Born in Florida, N Y, in August, 1884, he was slightly more than three months old when James Otis Sargent Huntington was professed as the first member of OHC. Indeed, the Father Founder was still alive and reportedly did not recommend that the election be accepted, but left it up to the nominee. "Campbell regarded it as a call from God," reckons Fr Joseph Parsell, OHC, who had graduated that year from Bard College and was professed in 1932. "He accepted the challenge."

Short, stocky Robert Campbell won his degree at Columbia in 1906, and except for a curacy at St Luke's, Hudson Street, in New York, had lived among the monks as a secular priest almost continuously. He was headmaster of St Andrew's for four terms before entering the novitiate at West Park, N Y, in 1915. After being professed on the Feast of St Thomas, 1917, he returned to St Andrew's as priest-in-charge for two years and for a like term as Prior.

"Though the Order was small in those days there were a number of fine professions," says Fr Parsell, "and a courageous move was made in April, 1921, to start two new houses—one in the Midwest (administering St Peter's in Ripon, Diocese of Fond du Lac) and another to preach the Gospel where it had not been preached before, the jungles of Liberia! Accepting an invitation from Walter Overs (V Bishop of Liberia, 1919-25), the venture was formally begun in September, 1922, under the leadership of Robert Campbell."



The Diocese of Liberia, with a seal incorporating four elephant heads grouped around St Andrew's Cross, has agreed to be integrated into the Anglican Province of West Africa if General Convention approves.

West Africa was still "the white man's grave" (also the black man's!) because of malaria and yellow fever, Fr Parsell continues, "but the new Prior survived three years of hard pioneering in the interior, a record no other Episcopal priest could match. Hence he was a logical choice to head the Diocese when Bishop Overs resigned be-

cause of ill health after an episcopate of six years."

Fr Campbell, by then back at Sewanee, was donning a cope for the Eucharist when he received a long distance message of his nomination. A few days later ("I was just fixing my mouth for breakfast," he wrote in his diary) the Sister Superior at St Mary's-on-the-Mountain came in and congratulated him on his election. Over 2,000 people attended his consecration in New York.

The story continues from Fr Parsell who personally was destined to spend 36 years in Liberia (1933-66) plus an additional period (1971-73) as administrator. "It was a new kind of life for Bishop Campbell," Fr Parsell goes on, "a lonely life in an isolated West African coastal town with no roads into the interior. All travel was by launch along the sea coast or up the rivers. To visit the OHC brethren meant a two weeks journey by way of Freetown, Sierra Leone, by ship and train and hammock. He could only make the trip every few years because it took three months for a visit. After loneliness came the economic depression, which seemed to strike the Church before it hit the stock market. In 1928 the Bishop had a 72 per cent budget cut forcing the close of Cuttington College (then at Cape Palmas) and a general retrenchment. It was a great blow to a man who, cele-



brated for his generosity, suddenly had few resources to help a constant stream of the needy. Things gradually got themselves together. The Bishop was able to keep the important mission stations going and rebuild the spiritual life of the clergy. However, on a visit to Holy Cross Mission at Bolahun in 1935, Bishop Campbell had a heart attack which, because it was related to malaria, caused the doctors to advise that he withdraw from the mission field. He had served a total of 13 years in Liberia, a length of time excelled only by the founding Bishop, John Payne, who had served for two decades, 1851-71."

During his years as Diocesan, Bishop Campbell received honorary doctorates from both General and Sewanee. He also attended the 1933 Lambeth Conference where each Bishop occupied a chair inscribed with his name. ("It must still be around Bolahun somewhere," he recalled in 1968.) On leaving his post the government made him a Grand Commander of the Star of Africa.

"However, the most prized possession the Bishop had was his episcopal ring, not an expensive one, but one that had been given by the children of the Diocese of Tennessee, in many small gifts from all over the Diocese," Fr Parsell recently wrote from Holy Saviour Priory, Pineville, Diocese of South Carolina.



The Rt Rev Robert  
Campbell, OHC

ECUSAs first monk-bishop came home the same year Fr Huntington died. At the West Park monastery he was almost immediately elected Assistant Superior for two years and a decade later named Superior, serving from 1948-54 the three successive terms allowed under OHCs constitution. Between times he was once again Prior for nine years at St Andrew's.

"Bishop Campbell was a marvelous story-teller," Fr Parsell warmly remembers. "He learned

the art in the Tennessee mountains, having to tell a continued story every night to the school boys. In Africa he held them spell-bound with tales of the rabbit and the spider, two creatures of great wisdom to the natives. It was a grand gift and one that made him a very beloved Father in God. In later years, assisting with confirmations in the Diocese of New York, he was appreciated by clergy wives for he could keep children enthralled while a meal was being prepared."

In retirement, Bishop Campbell spent almost 20 years at Mount Calvary Retreat House at Santa Barbara (Diocese of Los Angeles), half a world away from his beloved Liberia. The Order tripled in size and Bishop Campbell outlived all the members of the episcopate who had elected him to office, becoming in the last 14 months of his life the senior Bishop in years of consecration. When he died 23 August 1977, his ashes were sent to West Park for burial. He lived to see OHCs expansion to Canada and other areas but did not witness the establishment of a native novitiate at Bolahun.

"As the senior member of the Order approaching the age of 90, he was a great stabilizer in days of

challenge and change," Fr Parsell concludes. "He was a strength to younger monks as they entered into new ways of service and devotion. Likewise in Liberia the Bishop left a legacy of greater devotion, reverence and regard for the liturgy of the Church, an episcopate still remembered with love and great affection. And it all began 56 years ago at New Orleans."



## SEALED WITH A KISS

DID YOU ever wonder why we use "x's" at the end of a letter to symbolize kisses? It began with the custom of using St Andrew's cross as a pledge of good faith when signing legal documents. The emblem was named for the Saint who died on an x-shaped cross, and a document was not considered valid unless the signer affixed the mark of St Andrew and kissed it as a guarantee of authenticity. In time the original meaning of the ceremony was forgotten, and the "x" associated only with the kiss.

—Brotherhood of St Andrew, association of Episcopal laymen, in *Sheaf*, Diocese of North Dakota





## ANOTHER SUPERIOR SPEAKS

One of the men who was a novice under Bishop Campbell happily remembers his first year in a monastic establishment when, in preparation for observing Lent, the Bishop wisely counselled, 'Now don't tamper with your diet!' " writes Fr Lincoln Taylor, OHC, himself a veteran of Liberia (1952-58) and former OHC Superior (1960-72). "Others mention how carefully and thoroughly he instructed them in handling and caring for sacred vessels, cruets, and linens. Serving him, even at a low Mass, provided one with a chance to display expertise in not forgetting the extra *vobo* provided a Bishop after the cleansing of the vessels. When the community assembled for a daily Chapter of Faults, as they did for years, the assignment of a penance was made in swift precision. I believe it always impressed the community that Bishop Campbell always had such an abundant supply of tidy little devotions so that no two came up with the same penance. In the courts of the Lord's house, he was always in command and, when necessary, could issue directions *sotto voce* that produced shocked terror to the tender company of attendants. On one solemn occasion in the spacious interior of St Mary's, Bolahun, the brethren had taken some pains to install a tape recorder. Caught up in the intricacies of the Liturgy, for a time they forgot the audio recording, and as the Spirit chose, the Bishop's commands rose in ascending insistence, until even the old hands became slightly exasperated. First one and then another began to remember it was all being taped for posterity. Eventually, however, all alarm and concern dissolved for when the tape was played, not a single command of the Bishop came through! One more miracle for St Mary's! At Santa Barbara, it was an unforgettable sight to see Bishop Campbell, across the monastic choir, with his rather rosey countenance, snowy full white beard, gleaming white habit, gold episcopal cross, magenta skull cap, all against the background of the Southern California sun and the smooth line of the distant ocean. Significantly, Santa Cruz (Holy Cross) Island was visible on the landscape at his left, and Los Padres mountains to his right up over the steep rise back of the Retreat House. His seated posture in quiet meditation was a tremendous contrast to his upright stature, a legacy from his student days in a military school, properly enhanced by an episcopal front, his portly companion of the latter years of semi-retirement."

# OTHER MITERED MONKS

UNLIKE Bishop Campbell, the Church of England's first monk-bishop—Charles Gore, CR—became increasingly less involved with his Order as he was more and more occupied by diocesan demands. Gore, who had established the Community of the Resurrection in 1892, was Bishop of Worcester, 1901-11, and Bishop of Oxford, 1911-19. In succeeding years, CR has seen several of its members elevated to the episcopate including Trevor Huddleston who was consecrated in South Africa and is currently Archbishop of the Indian Ocean. Among several bishops from the Society of the Sacred Mission, also founded in 1892, Richard Rosevare, SSM, made Bishop of Accra in 1956, was a distinctive figure at the 1968 Lambeth Conference in a monk's habit made up in episcopal purple. Reversing the procedure, John Charles Vockler (III Bishop of Polynesia, 1962-69) relinquished his See to become an Anglican Franciscan. Two who had been Cowley Fathers became American Dio-

cesans—Charles Grafton, II Bishop of Fond du Lac, 1889-1912, and Arthur Hall, III Bishop of Vermont, 1894-1930; Spence Burton SSJE, was Suffragan of Haiti, 1939-42, and IX Bishop of Nassau, 1942-62, the first US citizen to become a Bishop in the Church of England. In 1977, the 22-year-old Community of the Glorious Ascension saw Michael Thomas Ball, CGA, appointed X Bishop of Jarro, Suffragan to Durham, and in 1980 his twin brother, Peter John Ball, CGA, became XI Bishop of Lewes, Suffragan to Chichester.




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*Resign every forbidden joy; restrain every wish that is not deferred to His will; banish all eager desires, all anxiety. Desire only the will of God; see Him alone, and you will find peace. —Francois de La Mothe Fenelon (1651-1715)*

## EPITOME OF EPISTLES

ALTHOUGH threatened with change by new ownership, the editorial page of *The Times* of London remains a repository of English wit and wisdom. In 1978, for instance, when Lord Ramsey was denied use of VIP lounge at London's major airport, the peppery old newspaper produced an editorial aptly entitled *Heathrow's More Stately Mansions*, examining 'all sorts and conditions.' It even questioned the priority of royal personages, concluding that 'There are good dukes and bad dukes, and they cannot all be worthy of the ultimate in airport lounges.'

A few weeks ago it presented a sagely-worded editorial, *The Captive Princess*, pleading for more privacy for the Palace. These daily rations of comment, printed three columns wide, are accompanied by four closely-set columns of correspondence, among them a recent letter from one Peter Ridley, M3, Keble-educated Oxfordshire priest bearing a sir-name already revered in the annals of Prayer Book history, and which we reprint herewith: Dearly beloved Sir, the Source of all might, majesty and dominion in these our *Times*, I, thine unworthy servant, do humbly beseech thee, of thy merciful

goodness so to admonish and enlighten thy servant (and book reviewer) Christopher Staughton that whereas he doth verily believe the *Alternative Service Book*, 1980, to have in it the words, "Do not bring us to the time of trial," he may by thy ghostly counsel be brought to repent of that his most miserable conceit. And forasmuch as perchance he hath never yet looked with his own eyes into the said book but goeth (as the saying is) by hearsay, being but a poor scholar yet notwithstanding inclination of his heart, I humbly beseech thee of thy gracious and most bounteous favor so to bestow upon him sufficient alms that he may purchase to himself a fair copy of the same book, that so he may have the fruition of its most excellent virtue and evermore live to ascribe praise and honor where it is most just and due. And these things I ask for the sake of sound learning, indifferent judgement and integrity of manners; ever remaining thine obedient servant, Peter Ridley, Clerk in Holy Orders, Eynsham Vicarage, Oxford.





## FOR A GLORY AND A COV'RING



**I**nintentionally but appropriately for the Bishops who will be flooding in, come September, New Orleans International Airport has spread wide purple carpeting on the long corridors from gates to main terminal.

Within a few minutes of arrival, visitors are going through the US's most efficient luggage-security system and then are stepping out into sub-tropical sunshine for a 20-minute, \$20 ride into the city.

On the left looms the Hotel Dieu—the Hotel of God, how appropriate for General Convention. Actually, it is the newest building of a hospital long run by the Sisters of Mercy. On the right is the almost unbelievably huge Louisiana Superdome, which, the cab-driver confides, will be the scene of the nomination of the next US president.

It isn't until the taxi is south-bound on Canal Street that the soaring concrete pillars and cantilevered roof of Rivergate, the New Orleans Exhibition Center, come into view. Positioned on a gentle curve of the Mississippi, it juts forward like a futuristic ship drawn up on the banks of the fabled river.

Without swimming out to mid-

stream, it is difficult to get a clear view of the six broad arches sprawling Rivergate. It appears they have been carelessly flung down on the waterfront like an immense discarded grey dab of meringue. To the left looms the Hilton's sleek tower, in back is the International Hotel, and up Canal Street (towering over two blocks of skid-row) is one of the nation's largest Marriotts. These three hostelryes will constitute the main living quarters for GC '82, whereas in other cities the visitors have been housed in as many as 18 hotels all over town (Milwaukee backed out at the last minute because sufficient hotel space would not be available by the autumn of '82.)

Rivergate, finished 14 years ago at a cost of \$15,500,000, is holding up well under almost constant use. It began '82 with a crowded month—the World of Wheels, the Work Boat Show, and the American Academy of Orthopaedic Surgeons. Since then it has hosted golf course superintendents, hardware managers, telecommunication experts, clinical pathologists, antiquers, wholesale grocers, data processors, race promoters, the Eastern Star, home builders, car wash executives and air pollution

control experts.

The Episcopalians will be preceded by the Louisiana Restaurant Association and followed by the Petroleum Equipment Institute. None will surpass the Southern Baptist Convention which crowded in 13,000 in one meeting in the early '70s.

The basic needs of GC—a large hall for the House of Deputies, a smaller conference room for the House of Bishops, and a big exhibition area—are easily met in Rivergate. The need for quiet may

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At Rivergate's entrance mall, a statue of Joan of Arc, 1412-31, inscribed as "a gift of the people of France to the citizens of New Orleans."

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be another matter because, on an 80-acre site adjacent to Rivergate, workmen are pounding and blasting for the 1984 Louisiana World's Fair. It will have an even larger convention hall, a 750,000-square foot structure to be called the Louisiana Pavilion. And there's much to be done since it will open only 17 months after GC '82 has passed into history. □

## OUR SOUL IS BROUGHT LOW

—Psalm 44:25

—The processional cross is removed from its stand only when its brass needs polishing.

—Members think a visitor who genuflects has dropped something and is trying to pick it up gracefully.

—Anyone who kneels "straight" and doesn't sit on the seat while kneeling is trying to get a better view of the next pew.

—Extreme unction is what the priest uses after being badly sunburned in Florida.

—The last time the priest read the complete Ten Commandments, the congregation had to take a five-minute break.

—A cassock is probably a Russian cavalryman.

—Making the Sign of the Cross is a symptom of St Vitus' Dance.

—Incense is for smoking out the church mice.

—Letter to *Interchange*, Diocese of Southern Ohio



A big worry drives out a small one, and since there is always a bigger worry coming along, you have nothing to worry about.

# ARE YOU OUT THERE?

PEOPLE usually respond to sermons in one of three ways. The most common response, of course, is no response at all. And that's the worst possible response. It leaves the preacher wondering for the rest of the day, "What are people saying to me when they say nothing?"

The second most common response is some variation of the familiar, "It was a very nice sermon." Naturally, that is pleasant to hear, but there is a problem: no self-respecting preacher has any business settling for "nice." Too often, what it really means is, "You said exactly what I've always thought. It was nice of you not to disturb me." And that is the last thing in the world the preacher should hope for.

What he should really hope for is some proof that his sermon reached somebody in some very personal way — helped them, stirred them, or perhaps made them mad.

Sometimes the individual who gets up and walks out in the middle of a sermon is making the most honest response he knows how to make. I wouldn't want to start a trend, however, and there are really more creative ways to comment on a sermon.

I said there were three ways to respond to a sermon. I have strong affection for the individual who has listened seriously and who, *after due thought*, takes the trouble to speak up, or write out, what he or she feels about what the preacher said.

When that happens, the Church will get better preaching. And that's a promise. —Taddled from Fr Norman Shadley in *Record*, Diocese of Michigan

## CUSTOMARY OFFERINGS

COURT Circular, 6 January: To-day being the Feast of the Epiphany, Holy Communion was celebrated in the Chapel Royal, St James's Palace (City and Diocese of London) when the customary offerings of Gold, Frankincense and Myrrh were made on behalf of The Queen by Major Nigel Chamberlayne-Macdonald and Admiral Sir David Williams (Gentlemen Ushers to Her Majesty). The Bishop of London (Dean of Her Majesty's Chapels Royal), assisted by the Rev'd Canon Anthony Caesar (Sub-Dean of Her Majesty's Chapel Royal and Domestic Chaplain to The Queen) and the Rev'd John Williams (Priest in Ordinary) officiated. The Queen's Body-guard of the Yeomen of the Guard was on duty in the Chapel.





# CHRIST CHURCH, NEW ORLEANS

**T**HE GREEK revival arches and facade newly scrubbed to pristine whiteness, New Orleans' Christ Church Cathedral reflects the southern sunlight like a glistening wedding cake set amidst the ancient oaks of St Charles Avenue.

As the mother church of the Diocese, it played a major role in the 1925 General Convention and will again figure prominently in this year's activities. The Presiding Bishop will occupy the pulpit on Sunday, 12 Sept, midway through Convention, and the president of the House of Deputies, Dr Charles Lawrence, will speak at Evensong.

Meanwhile, the long planned refurbishing of the once gray, water-streaked exterior has been completed at a cost of \$225,000. Partially financed by the US Department of the Interior, the National Parks Service, and the State of Louisiana, the building

has been cleaned with high-pressure water and chemicals. After the removal of all defective plaster and repair of cracked masonry, two coats of waterproofing material, similar to white paint, were applied during a period of two-and-a-half months. It will be one of the shining prides of the Garden District when the venerable area is placed on the National Register of Historic Places.

All in all, the Cathedral is a 96-year-old chatelaine ready to receive her guests—and, like any dowager of the Delta, she has a proud history to relate.

To tell it best, she reckons back to the earliest years of the last century. The Louisiana Purchase of 1803 had enabled the US to double its size by acquiring from France a vast parcel of 828,000 square-miles vaguely defined as lying between the Mississippi River and the Rockies.

*(continued on page 26)*

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*Believed to be a part of the Cathedral's original decore of the 1880s, windows with differing flower motifs encircle the High Altar with colorful radiance. The altar is embedded with stone fragments from Glastonbury Abbey. The artist and origin of the panels of the four angels are unknown. Distinctive links with the past are a crozier and episcopal throne carved of magnolia wood by slaves on a plantation at Thibodaux inherited by the wife of Bishop Polk. [Photo by Paul Malone]* —→



High Altar, Christ Church  
Cathedral, New Orleans





(continued from page 23)

Nowhere in the meandering wilderness was there believed to be a non-Roman Catholic congregation—a situation deplored in a letter to the *Louisiana Gazette*, “Who among us recollects to have heard an English sermon in this country?”

The result was a meeting and an incorporation accomplished by 35 Episcopalians, seven Presbyterians, and one Methodist.

Within six months came a note of commendation from New York’s Bishop Benjamin Moore (Coadjutor, 1801; II Diocesan, 1815-16) personally brought by a 30-year-old Dartmouth graduate from Poughkeepsie, NY, Philander Chase, whose wife needed the milder climate. He was immediately taken on and in his lifetime saw the congregation through three buildings—a domed, brick octagon; a Greek temple; and a Gothic structure on Canal Street where the Maison Blanche department store did business until early 1982. Chase went on to become I Bishop of Ohio (1819-31), I Bishop of Illinois (1835-52) and VI Presiding Bishop (1843-52). He also founded Kenyon College while another early Rector, Francis Hawks, became the first president of what is now Tulane University.

By the 1880s the redoubtable Davis Sessums was Rector, supervising his flock’s move from Canal

Street to the present location.

Sessums’ stamp of a strong personality of definite Victorian taste was lastingly imprinted on the new building. It was perhaps just as well for it became his Cathedral in 1891 (he was made Coadjutor and advanced to Diocesan within the same year), serving as his base for one of the longest episcopates in American church history, an astonishing 35-year span ending in 1929. The round gold pendulum of an ornate wooden wall clock that he gave still swings steadily on the wall of the Sacristy.

“A funny thing happened on the way to Christ Church’s, final completion,” says one historian. “Although its cornerstone was laid in 1886, a devoted benefactor gave a chapel of matching design in 1889 and since it was debt-free it was consecrated prior to the Church.”

The chapel forms one side of an inner courtyard created when administrative offices were added in 1959.

The tower bell, cast in Troy, NY, in 1858, was originally wired to the Fire Department. In Civil War days it rang after the first shot was fired at Charleston and again to warn that Union troops had broken the New Orleans embarkment.

Both the cathedral and chapel have porches with arched entries. Inside are nearly a hundred

ained-glass windows, most added  
nce World War II. One was lost  
n the 1965 hurricane yet another  
hemorial, the marble baptismal  
ont, has been in continuous use  
nce 1847.

Christ Church Cathedral is unusual in that the remains of its first and its most recent Diocesan, and their wives, are entombed near the High Altar. The bodies of Leonidas Polk (1806-64) and Frances Ann Devereux (1807-75) were moved in 1945 from St Paul's Church, Augusta, Diocese of Georgia (near where he had fallen as a Confederate General). The ashes of Iveson Noland (1901-75) were interred shortly after his death in an air crash on Long Island; his inscription is followed by his wife's, Nell Burden Noland (1919-1980).

A lively link with the past is the green streetcar that glides past the front doors. New Orleans' only remaining trolley, it is still a vital part of public transportation combining nostalgia with economics that may force an increase in its use prior to convention-time.

The cathedral's eighth Dean, Connecticut-born Richard William Noland, 59, had already been

Dean of another cathedral for nearly a decade (St Mark's, Salt Lake City) and for two years Rector of St Francis, San Francisco, before coming to his present post in 1963. Among his predecessors were William Nes (1947-52) who became XI Dean of Nashotah House and Albert Stuart, VI Bishop of Georgia, 1954-71.

"My first General Convention was Philadelphia, 1946," he recalls. "I was driving east with Jim Montgomery to enter General Seminary—he was destined to become Chicago's Suffragan at the early age of 42—when we stopped off to see if Convention would vote to merge with the Presbyterians. If they had, we weren't sure we would continue on to seminary. They didn't vote that way and we completed our trip."

Now nearing his 20th anniversary at the Cathedral, the Dean runs a conservative ship, preferring to play down gifts and bequests (they are quietly announced at the Annual Meeting) so that the 650 communicants will not be tempted to neglect pledges of \$213,000. A total budget of \$253,000 supports a vibrant educational program that includes a growing inner-city Church School, a strong adult curriculum, and a weekday play-school. Blessed with one of the finest organs in the South, its annual Cathedral Concerts feature

musicians from throughout the US and Europe.

Continuing an unbroken history of more than 175 years of worship, the Cathedral Church of the Diocese of Louisiana nears its centenary as a symbol of the enduring presence of Anglicanism in a city marked with an even older presence—the Cathedral of St Louis which rose on Jackson Square in the *Vieux Carre* in 1724. It will be the scene of Archbishop Philip Hannan's ecumenical service for the Convention.



Cathedral seal may be seen in the nave of the National Cathedral and in stained glass at New Orleans.

The lingering impression of Christ Church Cathedral is a mellow memory of white-washed walls, gleaming dark woodwork in a sunny, semi-circular sanctuary, and a great palm leaf canopy sheltering a wide pulpit.



*First keep yourself in peace, and then shall you be able to bring others peace. The peaceable man does more good than one that is very learned.*  
—Thomas a Kempis (1379-1471)

## I DREAMT I DWELT

EX-IRANIAN hostage Moorhead Kennedy who took early retirement from the State Department to head up the Peace Institute in New York's Cathedral Church of St John the Divine is intrigued with his office, a large square room whose tall double doors open on gray stone walls converging in a high vaulted ceiling. There's a huge fireplace, sturdy wood chairs bearing heraldic carving, red carpeting, and narrow, ornate windows with small, leaded panes. "Story has it," says Moorhead, "that Cathedral House was built by the financier J P Morgan before World War I. When Bishop (the VII Diocesan, Daniel Greer, 1908-19) saw the elaborate plans he said, 'Mr Morgan, you're indeed very generous and imaginative. But I would understand — as I'm sure God would understand if you undertook something a little more modest.' Mr Morgan looked at him and said, 'Nonsense! The Bishop of New York should live like everyone else!'" —Taddles



# BURIALS

†Richard Bruce Sladen, 63, who lived all his life in the house in which he was born and who worked for 35 years as a technical editor in the Adjutant General's office, and maintained close ties with St Mark's in the City and Diocese of Washington: his grandparents were confirmed there by the I Diocesan, his parents were married there in 1896 (naming one of their sons for the Bishop), and he took on everything from teaching Sunday School to being Senior Warden, championing a strong stance against the IV Diocesan's advice in the 1950's that the parish be closed. His neighborliness was so active and vital that he was known as "the mayor of 11th Street" and when he lay dying of cancer there sprung up a home-care program of volunteers from St Mark's described by the *Washington Post* as having a waiting list "only slightly shorter than that for Redskins tickets"; from St Mark's.

†Jane Morrow Shephard, 64, Barnard and Columbia graduate, widow of a *New York Times* foreign correspondent and later the first white faculty member in Louisiana's Grambling College and still later Professor of English Literature in New Jersey. One day

in 1970 a priest heard a police siren in the neighborhood and on following it discovered a woman being carried from her home to be hospitalized for depression; the Altar Guild chairman who followed his visit took, for lack of flowers or a gift, the Green Book the parish was using in liturgy; the patient embraced the volume as a sign of new life in her Church, began regularly attending the Eucharist and, on moving to a neighboring parish, became a vestry member, married retired Admiral Andrew Shephard, built a home, attended Marriage Encounter, and gave generously and creatively over a long period before going to a retirement community; from Epiphany, Southbury, Diocese of Connecticut.

†William Luneburg, 69, New York-born Harvard MBA who pioneered in the introduction of the first compact motorcar (the Gremlin, 1970) to compete with small, energy-efficient foreign vehicles; from St Clare's, Ann Arbor, Diocese of Michigan.

† Virginia Fox Hartley, 74, Montana-born, Portland-reared Stanford graduate who began a Washington career as a researcher at the Library of Congress, progressed to the National Resources Planning Board, and joined the State Department in time to be in on the ground-floor of the formation of the United Nations, a significant

experience prefacing three decades as a special assistant in the Bureau of International Organization Affairs; from St Patrick's in the City and Diocese of Washington.

† Lord Kenilworth, 57, who was John Siddéley before succeeding in 1971 to the title given his grandfather for pioneering work in British automobile manufacturing. Educated at Marlborough and Magdalene College, Cambridge, the third Lord Kenilworth had distinguished himself internationally in the design and sale of precious jewels and, as 1981 drew to a close, completed a new home for his family in Rumson, N.J. Late on the morning of Christmas Day, as the Rector of near-by Shrewsbury was closing his 1769 church building after the final service, he was approached by a family group who said they wanted to pray for someone who was critically ill; two days later he was called to read the Burial Office for Lord Kenilworth. It was also read at St Stephen's, Gloucester Rd, in the City and Diocese of London.

† John Miller, 67, a life-long executive of Hearst's sprawling publishing empire; a native of La Grange, Ill, he graduated from Goldey Beacon Junior College, Wilmington, Del, in 1934, joining Hearst that same year as a circulation clerk and retiring in 1979 as corporate president; from the Cathedral of the Incarnation, Gar-

den City, Diocese of Long Island.

† Mary Graham Love, 97, who with her sister, Octavia, was a charter member and often president of most church groups for women and who, after Octavia's death, deeded her family's 90-year-old Victorian home (she was in the second grade when they moved in) and five other historic residences as models for the restoration of her neighborhood; from Calvary, Memphis, Diocese of Tennessee.

† Donald Cook, 72, who, armed with an MBA from Michigan, went to Washington in the midst of the Depression for a staff job with the Securities and Exchange Commission, and within a decade became its chairman; he later turned down an appointment as Secretary of the Treasury and the presidency of the New York Stock Exchange but went on to head American Electric Power, the largest privately owned utility; from St Stephen's, Escanaba, Diocese of Northern Michigan.

† RELIGIOUS ORDERS: *All Saints*, Sr Enid, 82; *Order of the Holy Paraclete*, Sr Monica, 82; *Sisters of Charity*, Sr Dorothy; *Sisters of the Love of God*, Sr Norah, 96; *Society of St Margaret*, Sr Mary Beatrice, 97.



*Memorable graffiti on a wall near the ruins of Glastonbury Abbey in Somerset: "Predestination was doomed from the start."*

## BY WILL AND DEED

☆ TO WASHINGTON CATHEDRAL, \$700,000 from the Joseph Allbrittons, for the Pilgrims' Observation Gallery's cloister and reception area (comprising the large space above the great west rose-window) in memory of Clifford Folger, attorney and investment broker (also Ambassador to Belgium, 1957-59) who died in March 1981. Allbritton, former publisher of the *Washington Star*, was long associated with Folger as a member of the Cathedral Chapter.

☆ TO TRINITY-BY-THE-COVE, Naples, Diocese of Southwest Florida, \$150,000 from Mrs Mary Morris, a transplanted Connecticut Yankee, for unrestricted use by her parish. Like amounts were left to Naples Nature Conservatory and Naples Community Hospital.

☆ TO ST MARY'S, Edmond, Diocese of Oklahoma, in excess of 10 per cent of an estate of 3-million dollars of Ida Mosier to be used for permanent improvements or a new organ; and 30 per cent to the Diocese to help "new, small and struggling missions...in acquiring and building new facilities." (The remainder of the estate was left to the University of Oklahoma for its School of Pharmacy and Athletic Department, "primarily for the

track team.") Mrs Mosier and her husband, who predeceased her by several years, were veteran communicants of St Mary's; they operated a drug store for many years, also acquiring farm lands and oil and gas royalties.

☆ TO YORK MINSTER and RIPON CATHEDRAL, approximately 40,000 pounds each from Miss Emily Dorothy Jackson who lived in the parish of St John the Evangelist, Roundhay, Leeds, Diocese of Ripon. She left like amounts to the Royal National Life Boat Institution, the Council for the Preservation of Rural England, and the National Trust.

## COLLARED

I PREFER to wear clerical garb, so you need not say to me, 'Why don't you take off your collar and relax?' " says a former Rector of Albert Lea, Minn. "Would you believe that I am more relaxed with it on? You might also say to me, 'You're only human.' And that's exactly right—but my priesthood isn't, and I have to be aware of that...And that is why I prefer being called 'Father,' because it is a daily, over-and-over reminder that I share in the priesthood of Jesus Christ, and that reminder keeps me on my toes (or rather on my knees!)" —Taddled





## ORGANIZATION— THE KEY TO SUCCESS

MY COLLEGE roommate and I, after an abysmal semester, hung up the above motto in our room. We decided the only way to improve our grades was to get organized, so we made schedules of time for study and time for play, time for exercise and our part-time jobs. We coached and helped each other to stick to our schedule and to stay motivated. It worked! Our grades improved dramatically; he even made the dean's list. We learned an important lesson even if we haven't kept it all the time: the best intentions in the world aren't worth a hoot without a plan of action.

That idea, too, seems to be behind Jesus' parable of the talents and the parable of the unjust steward. He expects us to be good stewards, which involves good accomplishments. God wants our faith (stage 1) and then our good works (stage 2). In our emphasis on justification by faith, we sometimes risk destroying the delicate balance between faith and works; God definitely is interested in re-

sults. Good results are not possible without good plans. Some preachers do not like to prepare sermons because, instead, they want to be "guided by the Holy Spirit," as if He can't guide them as well in the study. So often in church organizations people who are ordinarily highly motivated and organized leave it all behind.

It seems sure that God can guide our organization, planning and execution of plans every bit as much as He arranges "coincidences" in answer to prayer. "The Lord brings the counsel of the nations to nought; he frustrates the plans of the peoples. . . . A king is not saved by his great army; a warrior is not delivered by his great strength. . . . Behold the eye of the Lord is on those who fear him, on those who hope in his steadfast love." (Psalm 33) The best laid plans without God are worthless — but the best laid plans *with* God are invincible!" —Rector, Holy Trinity, Dickinson, Diocese of Texas

# CIRRHOSIS OF THE GIVER

THIS DISEASE was discovered in 34 AD by a husband and wife team, Ananias and Sapphira (Acts 5). It is an acute condition which renders the patient's hand immobile when he is called upon to move it in the direction of the billfold or purse and then to the offering plate. The remedy is to remove the patient from the house of God, since it is clinically observable that this condition does not occur in other places such as the bowling alley, supermarket, restaurant or club. Of course, the best therapy, a sure and lasting cure, is to get right with God, as this affliction is symptomatic of a more serious problem: heart trouble.

—Church News, Diocese of Mississippi



## QUIET WITNESS

ON THANKSGIVING Day, a character actor, a priest and outstanding human being, died in these Islands which he loved.

A graduate of London's Royal Academy, his training in theater was superlative, but beyond that Fr Thomas Heimann was a man who answered the call of God.

He was as warm and as gentle as summer rain. His theatrical ability could never be questioned, even when his memory—which was more vulnerable to time and torment than was his soul—faltering briefly. He had the gift of making audiences laugh or cry. They knew him instantly and loved him at once, because he was thoroughly honest—the mark of a great actor.

Not that he was constantly stellar, but when he failed, no director could chastise him as much as he chastised himself—which would be of little value to the world, if he were only a good character actor.

But Thomas was a hidden hero of our age: a priest, *who carried that yoke with a complete understanding of what it implied, a man who tried and failed and tried again.*

His passing may not make a ripple in the social or theatrical small pond that is Hawaii, but to those who knew him and loved him and worked with him, it hurts.

It hurts. —George Herman, playwright, *Hawaiian Church Chronicle*

# ACCORDING TO —

• *New York* in an article, "The New Battle For Harlem," coinciding with the profile of St Philip's, Harlem, in TAD's last issue: The Rev'd M Moran Weston, PhD, Rector of St Philip's, knows that the spirit wilts when the body is confronted daily by garbage and grime. . . . Why did he believe in the possibilities of Harlem when so many others were fleeing? "We are a church. A stable, unmoving part of the community," he says. "This is our home. We believe that we are the trustees of the resources we inherited from the past, and we cannot abandon that legacy when things get rough."

• The V Bishop of Western Massachusetts: My own awareness of the Church's role as agent of change in society developed as I wrote a college thesis on John Wesley, that Anglican priest and his place in social reform: establishing public schools, establishing trade unions, and fighting the slave trade.

• Kitchen-Hints-of-the-Year Award bestowed by *The Times* of London: It's a fair bet that most people don't know that you can time a boiled egg by singing five verses and choruses of *Onward Christian Soldiers*.

• V G Furov, Vice Chairman Council for Religious Affairs in Russia: The Church of England is an ideological department of the Government, practically the whole power in the State Church is concentrated in the hands of the bourgeois Members of Parliament and the lower a Church's reputation the more heavily it is oppressed therefore non-Anglicans are degraded. It is true that discrimination is very English with external politeness, but after all facts remain facts.

• Fr Morton Kelsey, *The Other Side of Silence*: It takes less than a minute to *recite* the Lord's Prayer but it may take 15 or 20 to *pray* it and to open oneself to the reality of the Father, so that the love and power and strength and protection of God begins to enter life and transform it.

• Fr J R Kennedy Jr, Vicar, St Andrews at Ben Lomond, Diocese of El Camino Real, addressing his congregation: The winter's catastrophic mud-slides in the area were not the will of God but accident of nature. (His remarks were carried nation-wide on NBC's evening news.)





## VOCATION DEEPLY AFFIRMED

SEMINARIANS think about the summer required for Clinical Pastoral Education the same way athletes think about spring football practice: they try not to. It has reputation for being grueling and full of hard lessons, a trial by fire. Certainly the 12-week program at Massachusetts General Hospital has fulfilled those expectations for me. A morning didactic session on some aspect of crisis ministry (alcoholism, death and dying, mental illness) is followed by three hours of visitations, and then a late afternoon meeting with our supervisor to discuss personal issues and problems — sometimes heatedly.

Of course the heart of the program is the contact with patients. I was assigned to one floor of the hospital as a "parish." I was responsible for whoever happened to be on the floor at a given time, regardless of their particular religious convictions. Of course, some patients are a good deal more receptive to me than others: Mine was a neuro-surgical unit; most were

gravely ill. Many do respond well to treatment, but others are beyond cure.

I could not begin to explain what happens to a person learning ministry in such an environment, but I can tell you that for me it has been deeply affirming of my elected vocation. Chaplains do not enjoy lofty status at Massachusetts General, but if we dig around a bit we uncover deep wounds and great needs that no medicine can soothe. People are desperate for a faith they can stake their lives on, and for ministers who will be with them in their darkest moments. Faced with these situations, I find myself asking the familiar question, "Who, me?" — and like many other seminarians I am discovering through CPE that the answer is "Yes, you." One might expect God to round up some better recruits, but God is hard to figure that way. —Christoph Keller III, Episcopal Divinity School, Cambridge, Diocese of Massachusetts, via *Arkansas Churchman*



*God has never given Himself, and never will, to a will alien to His own; where He finds His will, He gives Himself.* —Meister Eckhart (1260-1328)

## THE INDIVIDUALS AMONG US

**I**N THE late 1930s as a lonely somewhat alienated adolescent lad abruptly transplanted from a boyhood in San Francisco to Mentor, Minn., I found support, solace, and assurance worshipping with the small congregation of the Church of the Beloved Physician. There I was given tolerance, teaching and community.

Sadly, it is gone but from the point of my own growth and development its importance was that it was there, then.

**T**here is a parallel between that now extinct parish and the role of the family in the life of the individual. The family is one of many temporary associations. It is a temporary institution in which permanent bonds are formed. Indeed, the family is an epiphenomenon with no existence of its own. The rainbow exists only because sunlight interacts with drops of water passing through it. No one ever says, "We must preserve the sanctity and freedom of the rainbow; we endorse only the Biblical, traditional rainbow." More on that later.

Second, let's look at what we call

"family." Many church meetings and planning committees look at *the family* (mother, father and their children). They want to know its characteristics, its patterns of growth, its needs, its rights, its relationship to the Church. *How ever*, one-third of the population is single. This year 80 percent of women pregnant without husbands will keep and rear their children. Twelve percent of us are over 65 years old and most are widows.

These are two of the reasons why I suggest that the Church might think again (and perhaps differently) about its emphasis on support of that family consisting of married parents and their dependent children and the Church's commitment to the family practice of religion.

**L**et us first look at the role of families in the life of individuals. What I am suggesting is that we try seeing "family" from an individual point of view, shifting and multiple.

The individual has a set of needs which are life-long, constant and extending from even before birth beyond death to all eternity. Every human soul needs *now* (and for

ever) access to one or more others who will be:

*Loving* — valuing, esteeming, validating;

*Caring* — concerned, comforting, restoring, healing;

*Teaching* — growth-enhancing, expanding, giving new skills, values, attitudes, wisdoms;

*Participating* — communicating, “networking,” including, enfold-ing, building communities, and;

*Delighting* — rejoicing, well-wishing, attracted.

*It is better when these roles and functions are mutual and reciprocal.* To accept only one family role at one time is limiting and stultifying. I am at once parent, child, uncle or aunt, niece or nephew, grandchild and grandparent, cousin. *It is better when we are members of several “families.”* To accept only the kinship of blood and marriage is also limiting; the more foster families and associations of intent and charity the better.

Perhaps, then, we can look at families as epiphenomena formed by God’s love shining through associations of individuals. Then we can see the diversity of families. They often live together in households, but not necessarily. They are often kinfolk, but not always. Some are of marriage, but not all. Some are families of resolution, some of charity. They live in many styles. They endure various times

and they always end.

When we think too narrowly of the family we lose sight of these larger and more diverse patterns of social support: those groups in which we learn that

1. we are loved and cared for;
2. we are valued and esteemed; and
3. we have joined a network of communication and obligation.

Institutions can meet these shifting tasks and needs in two ways. First, they can define their constituency narrowly and meet the needs of a single age range. The Scouting institution does not address the needs of preschoolers nor of people in nursing homes. It is content with a narrow clientele adequately served. Second, the institution itself can be flexible,

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WHERE DOES THE CHURCH STAND? . . . WE KNOW WHAT GOD WANTS: ALL OF US, WITHOUT EXCEPTION.

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diverse and adaptable, changing to meet varying needs. The Park Board tries to be such an institution. Family Practice Clinics and General Hospitals succeed.

Where does the Church stand? The Good News is for *all*. We



know what God wants: all of us, without exception. We know something of how to go about it, by looking at what our Lord did. Think about how He cherished *children* not families. Think of some of the odd things He said of His own family, and to His own mother. Think about the various households of which He was a part. And think especially of that glorious band of ragtag, bobtail, disreputable adventurers with whom He mostly associated. Some were familied, some were not. None was excluded for lack of a spouse. Yet, as the only Anglican in my blood family and as an unmarried, childless man I have felt excluded in some Episcopal churches.

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BALANCE IS NECESSARY AND, AS  
USUAL, DIFFICULT.

IT IS ACHIEVED BY LEANING IN  
THE OPPOSITE DIRECTION . . .

FORWARD MOTION HELPS AS  
WELL.

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But enough! Balance is necessary and, as usual, difficult. It is achieved by leaning in the opposite direction, but gently, gently. Forward motion helps as well.

Can the Church balance its sweet desire to meet the needs of the parent and young offspring family with a tough-minded awareness that this is only one of many forms the human family takes in the life of the individual? —John Brantner, communicant, Cathedral Church of St Mark, Minneapolis, and Professor of Psychiatry, University of Minnesota Medical School

## TO TREE OR NOT TO TREE

SOME VERSES circulating at Balliol College, Oxford, attempt to dispute the old saw about a tree falling in the forest not making any noise when there is no one around to hear it. Quantum mechanics would then tell us there is no tree at all when there is no one around to see it. This old philosophical question of the true nature of reality is thus answered by the Balliol students: There was a young man who said, God / Now doesn't it seem to you odd / That this great chestnut tree / Simply ceases to be / When there's no one about in the quad? / It really is not at all odd, / I'm always about in the quad / And the great chestnut tree / Never ceases to be / In the mind of yours faithfully, God.

—Louis Landa, *Smithsonian*



# TAD RECOMMENDS

§ Borrowing or buying a copy of the Episcopal Church Annual—published by Morehouse-Barlow, Wilton, CT 06897 (no parish operates without one)—to familiarize yourself with the complete table of General Conventions as to when and where each met and under whose gavel. There is also a page devoted to the evolution of the office of Presiding Bishop. Both are indispensable background for understanding New Orleans.

§ One of the handsomest series to come across our desk in a long while: the new Spiritual Classics, a quartet including *The Cell of Self-Knowledge: Seven Early English Mystical Treatises*: John of Landsberg's *A Letter From Jesus Christ*; an anonymous 13th century French mystic's *A Mirror For Simple Souls*; and *A Letter of Private Direction* by the author of the famous *Cloud of Unknowing*. Each are \$8.95 from Crossroads, 575 Lexington Ave, New York, NY 10022.

§ Good recordings that keep com-

ing from choristers throughout the Anglican Communion: the latest is selections by the choir of St Matthew's Cathedral Church in the City and Diocese of Dallas, recorded at Epiphany, Richardson, under the direction of James Liven-good Jr, AGO, available at \$6.95 postpaid from the Cathedral, 5100 Ross Ave, Dallas, TX 75206.

§ *Wildflowers of the Ozarks*, a scholarly but practical guide by Fr Henderson Leake and his wife Dorothy, a PhD in biology who brought it to completion after her husband's death and after having already illustrated

the *Handbook of Rocky Mountain*

*Plants*. TAD's favorite, perhaps not surprisingly,

is her careful

rendering of

Jack-in-the-Pulpit

(*Arisaema atroubens*).

Cost is \$7.50, postage paid, from Ozark Society Books, Box 3503, Little Rock, AR 72203.



*The right relation between prayer and conduct is not that conduct is supremely important and prayer may help it, but that prayer is supremely important and conduct tests it.* —William Temple, 98th Archbishop of Canterbury

# THE CLERGY WIFE AS CHRISTIAN



THIS MORNING I had to track down my husband with an emergency message about a parishioner who was rushed to the hospital. It took several calls, all while breakfast waited. The thought crossed my mind that *I* was not the parish secretary, that I do not get paid or even recognized, although someone might notice if it didn't get done.

Enjoying my self-pity, I ran down a list of what I've done: flower beds planted, vestments made, Altar Guild, Sunday

School, and the meals I have cooked and sheets I have washed for people who've come here. I am not even living in my own house; I might have to get Vestry permission to change the color of the kitchen. I never know when my husband will be home for supper or whom he might bring with him. We never have enough money, and the thought of educating all our children is a dark and recurrent nightmare we don't discuss. Sometimes I wish I could transfer to another church. Ah, pity the poor clergy wife!

Well, we do. We pity ourselves into divorces and breakdowns, secular jobs and therapy. It is all so unnecessary.

The position of clergy wife is going to be difficult for those people who need privacy and family-time, or who want to shelter their husbands and themselves from the demands of the parish with regular hours and days off.

A priest can't operate that way. He is a priest first and always, and only incidentally a husband and a father. A priest is on call all the time. Some even wear a beeper, because it is the nature of his vocation to be available to all people all



the time, just like Our Lord. He is not only the figure of Christ behind the altar, he is the figure of Christ at the grocery store, at baseball, the bank, (at the hospital late at night), at suppertime, during school concerts, and when his family wants his company. If supper is late because someone wants to talk to him (and it is generally not the soul in anguish who delays supper, but the boring, arrulous, lonely soul), then his family either waits or eats without him. If there is Vestry the night of the school concert, then he goes to Vestry, his wife to the concert. If someone wants him when he is taking a well-deserved nap after being up all night with the sick or dying or troubled, then he gets waked up.

It is easy to let our resentment overwhelm us. It isn't fair. Other people don't live like we do. We want easy answers, an ordered life, stress-free marriage, and recognition of worth. However, it is only in the tedious and difficult practice of our faith that the answers will ultimately be easy.

Our response should be Christian. I am a Christian first and always, and only incidentally a clergy wife and a mother. My primary job is to grow holy, and the means available are the problems and troubles of *my* life. We will not grow in holiness until we are willing to give up those things

we think we need and want, and graciously accept what Our Father gives us. And that includes unwelcome and inconvenient houseguests, late meals, husbands who are never there when the water pipes break, gossip and rumors, beans and rice at the end of the month, sticky Vestry meetings, tacky parishioners, and an uncertain retirement.

We can begin by practicing the virtue of faith, and cultivate that attitude of trust in God which puts us to work in obedience to His commands. It isn't going to matter greatly that we don't have the family-time we think we need; God will provide us with the family-time *He* thinks we need, and it may very well not be *our* family. God gives us all of our time, and it is His choice as to what fills it up. Some days we may have hours of solitude or intimacy, other days we may not have a minute to call our own. If Christ is our brother, then all the time we spend with other human beings is family time; we cannot limit ourselves to special and particular earthly relationships. It is an exercise in faith to believe that God will give us what we need, when we need it. All the trials of clergy life can be transformed into acts of faith.

A by-product of faith will be patience, a commodity in short supply in most families, and cer-

tainly around our Rectory. We can take delayed suppers not as a chance to gripe about that bore, but to say evening prayers with the children around the table, even if the casserole gets cold. We can intercede for those who call in the middle of the night, and those who come to the door seeking shelter, food, or companionship. We can keep silent when we want to complain or gossip. We can attend the Eucharist, read our Bibles, and say our prayers because we're supposed to, whoever our husbands happen to be. We can *act* like patient people, and with the practice of faith, we can become patient people.

By working on the virtue of hope, we can practice perseverance. We look to the final end, to the glory we will share with Our Lord in Heaven, and learn to take lightly the frustrations of our lives. We gain a certain perspective, and begin to see that the bad times do eventually go away, peace coming like the first breath of autumn at the end of a hot summer, or the first crocus that marks the end of snows. Children do finally sleep through the night, Sunday School won't last forever, some people won't always be on the Vestry, and if the bathroom doesn't get fixed, we learn to live with it and use it as a funny story. We can cook without an oven, and we can make

adventures out of adversities.

By practicing charity, finally, we can learn humility. We can stop thinking about ourselves. In the face of eternity, what does it matter that we can't remember the last time we had a new dress? We can stop comparing our lives to others and love those whom God sends us to love, and try to love them as God loves us. The more we work at charity and the more we try to love other people and be genuinely interested in them, the less we will think about ourselves. We will learn humility.

I am the daughter of a priest and the wife of one. We have a large rectory next to the church, four children, little privacy and less money. I am very slowly learning patience, perseverance, and humility; I'm a slow learner, but at least I know what I ought to do. My path is more clearly marked, I think, than for those who live more in the world than I do. I feel very fortunate to have the chance to order our life by the Church year, to try to make a Christian home, to show the love of Christ to those who come to the door, to make adventures out of adversity, to set up for the Eucharist when someone has forgotten, to answer the 'phone when the secretary is sick, to teach my children to pray, to cook and wash for strangers, to go to school concerts by myself, and to

to it all for the love of God. I couldn't do it for anyone else. I can also go to the Church at any time and kneel down before the altar and let Our Lord comfort and

strengthen me.

Far from pitying clergy wives, I rather pity those who aren't!  
—Submitted from a Rectory in the Diocese of Pennsylvania



## QUARTER WATCH

All Saints, Beverly Hills, Diocese of Los Angeles, scene of the solemnizing of some of the more dignified Hollywood marriages, most recently witnessed the nuptials of Rector Dean Martin's son, Paul, and former Olympic skating champion Dorothy Hamill.

A trio of EBC selections—*Meriton: A Biography*, *The Hard Awakening*, and *Ah, But Your Land Is Beautiful*—are listed among 34 best books of the year in a round-up offered by London's *Church Times*.

Three modernistic clockfaces, eight feet in circumference, have been assembled in Derbyshire and placed in position at Christ Church Cathedral, Diocese of Lagos (Nigeria).

Bethany School, long operated by the Community of the Transfiguration, Glendale (Diocese of Southern Ohio) has 183 students,

double the enrollment of two years ago. "The secret is out," said the chaplain.

¶ Fr Charles Clark, 55, New York-born, Yale and Virginia-educated Dean of Berkeley Center (the affiliation effected with Yale Divinity School in 1971) is to be ninth Rector of one of the best known prep schools, St Paul's, Concord, Diocese of New Hampshire. According to the *New York Times*, "his career has included stints as curate of Grace, Hamden (Diocese of Connecticut) and Dean of St Andrew's Seminary, Manila (Missionary District of the Central Philippines)." Wonderful word *The Times* chose—a "stint" precisely describes many a curacy.

¶ *Wall Street Journal* columnist Vermont Royster refers to the city he picked for retirement—Chapel Hill, N C—as "the southern part of Heaven."



*Men do not reject the Bible because it contradicts itself, but because it contradicts them.*  
—A parish bulletin (Diocese of Eau Claire)

# JEWEL OF LICHFIELD

AFTER A long life packed with dangerous adventures, the beautiful manuscript of the St Chad's Gospels – "the Jewel of Lichfield" – is to have a safe home where everyone can go and see it. (St Chad, or St Ceadda if you prefer, seventh century Bishop of Lichfield, was one of four holy brothers all of whom became priests and two – St Chad himself and his elder brother St Cedd – were raised to the episcopate.)

The manuscript, done by a Lindisfarne scribe about 50 years after St Chad's death, will be housed in a special showcase and made the crown of a display to be mounted in the 13th-century chapter-house which, appropriately, is named for St Chad.

What make the project particularly dear to the people of the Diocese of Lichfield is that the proper display of St Chad's Gospels is to be their memorial to their Bishop for 21 years – the Rt Rev Stretton Reeve, who died in January '81. So an appeal for 25,000 pounds has been launched to do up the chapter-house, to restore a 15th-century wall-painting of the Blessed Virgin Mary and, of course, to make their case for the manuscript.

A leaflet says that the manu-

script has had several narrow escapes. "For over a century lived in Wales." Having got over that, it had to be rescued from the destruction of the Civil War (by the heroic action of Archdeacon Higgins) and then guarded during the dark days of the Commonwealth. It had lost many of its leaves by then. But soon it will rest in peace and splendour. —*Church Times*, London

THOU  
hast made us  
O, LORD  
for Thyself &  
& our heart  
shall find no  
rest & till it  
rest in Thee &

SAINT AUGUSTINE



If your day is hemmed with prayer, it is less likely to unravel





# THE MINISTER IN THE WAY



455

WHEN I used to do nursery school chapel services, I would often hear the children exclaim as I walked across the playground, cassock billowing in the breeze, "Look, here comes God!" It was a boost to the ego until the sobering thought sunk in of the awesome responsibility. I think the child in all of us tends to look for God in the face of a priest or of a fellow Christian.

Yet we must be careful or else we stand to be disappointed. Those nursery children eventually learned that "God" was also Jennifer's daddy, who raked leaves in his shorts just like their daddies. No minister or super-Christian is quite God, or should be. We believe in a priesthood of all believers (I St Peter 2:9). Every person is responsible to God for his own salvation, forgiveness, and the plan for his own life. God, the real God, is available to every person directly, and not through the medium of any saint, priest, guru or leader. Christians may let you

down because we are all sinners; saved sinners we hope, but sinners nonetheless. God, by contrast, is always trustworthy.

Therefore, every Christian is a minister. The word minister comes from the same Latin root as *minus* — less, one who serves. The new catechism asks (BCP, p 855), "Who are the ministers of the Church?" Answer: "The ministers of the Church are lay persons, bishops, priests and deacons." Question: "What is the ministry of the laity?" Answer: "To represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship and governance of the Church." The *laity* is where the action is. And while you get to work, I'll try to feed and support you, but let me keep out of your light and out of your way! —Taddled from parish newsletter, Diocese of Texas

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*Remember: there is no more important gift you can ever give your children than that of knowing how to pray.* —From St John's, Fort Hamilton Parkway, Brooklyn, Diocese of Long Island

*(Continued from inside front cover)*

how, we accept what's received and continue to send the magazine. It also goes to some who, perhaps unknown to them, are coasting along on a minimal contribution made long ago; their names remain on our mailing list until there's sufficient clerical help (also very costly) to have a day of reckoning.

Thirdly, we can appeal to our representatives in Washington. Protests *are* effective: witness the fact that together we've held off adding four more numbers to zip-codes — a move that would just about have broken us. You can simply but strongly reject the abrupt elimination of subsidies for second-class non-profit mailing. Object to the fact that, if it had to happen at all, it was not phased-out over several years as proposed in the original plan. Condemn the sneaky way it was done two days before Christmas without warning when most of Congress was out to lunch. Bewail the fact

**A WORD ON THE HOWARD LANE FOLAND LIBRARY:**

As we go to press, the barn has those good smells of fresh paint and sawdust as we realize the creation of the library honoring the Father Founder. We are honor bound to spend the money for the purpose for which it was given, whatever the postal crisis. It's taken some juggling of office space, including some rearrangement of our famous Operation Passalong which sends out books to readers all over the world. We expect to have a hospitable set-up to show off to the stream of visitors we enjoy from spring to late fall. Like everything else these days, bookshelves and lighting and other necessities are costly, sometimes running beyond the budget. Additional gifts will not only help us finish up the Library as it deserves, but can also be put into a fund for its proper maintenance and possible expansion.

that at least 10,000 non-profit publications (perhaps many more) may go out of business. TAD could be among them, an early death at age 24. We ask not for a free ride but gradualism.

You have a choice of whom to write, picking perhaps one and sending copies of your letter to the others: 1. To President Reagan





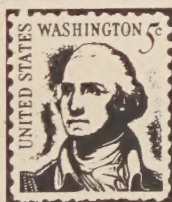
or your own Senator or Representative; 2. The Senators representing the Diocese in which TAD originates: David Pryor, Dale Bumpers or The Chairman of the Senate Postal Regulations Committee, all at the Senate Office Building, Washington, DC 20510; or 3. The Episcopal Church lobbyist in Washington, Fr William Weiler, Washington Affairs Office of the Episcopal Church, The Methodist Building, 110 Maryland Avenue NE, Washington, DC 20002.

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Meanwhile, this issue and the one in August will offer a comprehensive look at the approaching General Convention, characteristic of the pithy and intriguingly informative material in which TAD takes pride. As for recent Conventions, some have more than shaken our beloved Church; if New Orleans is a brouhaha, we'll be reporting it to you — God willing and postage rates permitting!

PS: After *The New York Times* reprinted our Colin P Kelly article (All Saints '81), President Reagan's secretary called to extend his congratulations. Only after we'd hung up did we realize we'd missed out on a *direct line* for protesting the postal increase!

James B Simpson†  
The Rector of Hillspeak

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